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modification of the original form of statement. The critical sections of the chapter on Hedonism have been rearranged, in order to bring out more clearly the logical connection of the several points. (Author's Note to the second edition.)

Friedrich Nietzsche; ein Kämpfer gegen seine Zeit. Von Dr. RUDOLF STEINER. Weimar, Emil Felber, 1895. — pp. ix, 125.

This little pamphlet is the production of an enthusiastic follower of Nietzsche's, himself a contributor (*cf.* PHIL. REV., IV, 5, p. 573) to the "Dionysiac wisdom," he extols. We suppose it is intended as an appeal from Philip drunk to Philip sober, and written to persuade those who have been unable to extract any consistent view of life from Nietzsche's spasmodic flashes of maniacal insight. But it is, unfortunately, quite as incoherent as the original it professes to expound, and so deserves the serious attention only of students of the symptoms of mental 'degeneration' in Germany.

F. C. S. S.

La philosophie d'Ernest Renan. Par RAOUL ALLIER. Paris, Félix Alcan. — pp. 182.

This book — some chapters of which appeared last year in the *Revue Chrétienne* — contains six chapters: "L'Influence de Saint-Sulpice," "La Philosophie," "Vues Métaphysiques," "La Morale," "La Politique," and "La Religion." According to M. Allier, Renan's philosophy is very closely related to poetry and to history, and is a synthesis of elements contained in the systems of Kant, Hegel, Hamilton, and Comte. The author applies to Renan the same judgment that Renan applied to Cousin, *viz.*, that he may not hold a great place in the history of critical philosophy, but will occupy a most interesting position in the history of French thought. His conclusion is that Renan has not left behind him one of those systems which the progress of thought continues to develop, to refute, or to correct. What he has left is the trace of his personality. He possessed a very extraordinary power of suggestion, and he has stimulated thought more than he has spread precise ideas. "There will not be, perhaps, in the history of contemporary philosophy, a chapter devoted to the doctrine of Renan; but there will not be in that history a single doctrine that may not owe something, either by reaction or by influence, to Renanism."

W. B. ELKIN.

The following books have also been received:

The Conception of God. By JOSIAH ROYCE. Berkeley, Executive Council of the Philosophical Union of the University of California, 1895. — pp. 84.

The Individual and the State. An Essay on Justice. By Dr. T. W. TAYLOR, Jr. Boston and London, Ginn & Co., 1895. — pp. 90.